

Millennial Star



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The Good Shepherd

"He restoreth my soul . . ."

(See page 773)

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Museum 1354

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

—Micah 4: 1-2

CONTENTS

	Page
EDITORIAL—	
The British Mission Marches On <i>by Marvin J. Ashton</i>	776
CHURCH FEATURES—	
When Death Lost Its Sting And The Grave Its Victory <i>by Elder O. F. Ursenbach</i>	770
“The Lord Is My Shepherd” <i>by Elder Thornton Y. Booth</i>	773
Character—The Great Necessity <i>by Elder J. Allan Jensen</i>	781
SPECIAL FEATURES—	
The Soul’s Fire <i>by Jeremiah Stokes</i> - - - -	774
What Authorities Say Of Liquor And Tobacco <i>by Elder Marvin J. Ashton</i>	775
Bristol District Conference - - - - -	772
DEPARTMENTS—	
Of Current Interest - - - - -	783
From the Mission Field - - - - -	783

THIS WEEK’S COVER—

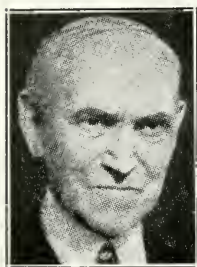
“THE LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (Psalms 23: 1-4)

When Death Lost Its Sting And The Grave Its Victory

By ELDER O. F. URSENBACH

(Former French Mission President)

AT the time of the raising of Lazarus, Jesus said to Martha: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."



Elder Ursenbach

What is death? Why did it come? Was it necessary? If man is born to become immortal, what brought about death? Was it a curse or a blessing in disguise? Kindred questions, essential and ponderable, could be multiplied. Most men would know the mystery of life with its ultimate that has baffled the theologians and philosophers of the ages.

In keeping with the great plan of peopling created worlds, the Lord said: "Worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten, . . . For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." These words to Moses have a tremendous significance—that through the agency of Jesus Christ, unnumbered worlds have been created, that man thereon might gain eternal life upon some planet specially created and adapted to the genealogical lineage of God's children to which he belongs. This naturally embraces birth, death and immortality.

Let us consider the peopling of our own little earth, like predecessor worlds have been peopled, and later redeemed, celestialized and glorified.

Some human, twain from some eternal world, must be chosen to establish the human race upon the prepared earth ready to receive human habitation. Someone must fall to mortality, "that man might be, and that he might have joy."

The first injunction given in Eden was: "Be fruitful and multiply and replenish the earth, and subdue it." This implies a means to an end—that it could be accomplished in some prescribed manner known only to higher intelligences. Our progenitors—Adam and Eve—the chosen of heaven—faced an essential physical change. They must fall from their eminence and become mortal beings—a majesty of sacrifice.

In Eden they were given full free agency, with the injunction of heaven to multiply and replenish the earth; yet with a negative or lesser law that in the day they did it they should

surely die, for such a violation would bequeath to them, so far as their power to amend was concerned, an eternal death. Fully conscious of the consequences, they chose to obey the greater at the violation of the latter law. It was not "malum par se" (sin in itself) but it was "malum prohibitum" (a prohibited wrong). In the words of an ancient American prophet: Adam fell that man might be; and men are that they might have joy."

After many days, when Adam and Eve were excluded from Eden, an angel of the Lord appeared to Adam, asking why he offered sacrifices. Adam answered: "I know not save the Lord commanded me. Then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth. Wherefore thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. And in that day the Holy Ghost fell upon Adam which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. And in that day Adam blessed the Lord and was filled, and began to prophesy concerning the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes have been opened, and in this life shall I have joy, and again in the flesh shall I see God. And Eve also rejoiced, saying: Were it not for our transgressions we never should have had seed, and we never should have known good from evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God."

As other worlds have peopled by the divine fiat of heaven, so our world was peopled, and as other worlds have been redeemed and glorified, in like manner our world is now in process of complete redemption and glorification.

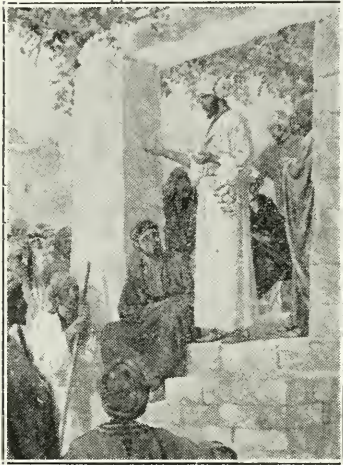
The stain upon the race, brought about through the transgression of Eden, was totally removed in the majestic Atonement of our Lord and Saviour. He was chosen to be that great Sacrifice before the foundation of the world. (I Peter 1: 19-20 also Rev. 13: 8)

The apostle Paul completely clarified the question when he wrote to the Corinthian saints who had denied the resurrection: "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The solution of all scripture bearing upon the fall and atonement is: That as the transgression of Adam and Eve established a lasting death of the race, so the Atonement of Jesus Christ, manifested in His glorious resurrection, brought universal life. Following His resurrection, graves were opened both in Asia and America and many that slept came from their tombs resurrected beings.

In this mighty Atonement, as comprehensive as the fall, a resurrection was vouchsafed to the entire human race, as

Christ had previously said: "The hour is coming and now is, when the dead shall hear the voice of the Son of God and they shall live. . . . Marvel not at this for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Note the axiom that Jesus herein covered the entire human family in the resurrection He was about to establish.



Peter Delivering a Sermon

In harmony with the foregoing, John the Revelator said: "And I saw the dead small and great stand before God. . . . And the sea gave up its dead which were in it; and death and hell delivered up the dead which were in them." (Rev. 20: 12-13)

The Atonement of our Lord vouchsafes to the human family a literal resurrection from their death, implying in the fullest sense that "as in Adam all die, even so in Christ shall all be made alive."

Doubters who deny this act, have reason to lisp a hopeless farewell to departed loved ones, for the denial automatically denies the efficacy of that majestic Atonement of our Lord and Saviour.

Those who accept fully and dispassionately the mighty truth of the Atonement may, with propriety, join the Latter-day Saints in desecring with the Apostle Paul: "O death, where is thy sting; O grave, where is thy victory?"

BRISTOL DISTRICT CONFERENCE

PRESIDENT Hugh B. Brown gave a brief explanation of the message and purpose of the Latter-day Saint missionary system at the evening session of Bristol District conference held last Sunday, December 4th, at the Town Hall in Cheltenham. At this meeting, the last of the 1938 autumn conference sessions, the following also delivered addresses: Elders A. Ferron Forsgren, H. Hooper Mortensen and Don R. Watkins, supervising elder, and Sister Marie Waldram, lady missionary.

At the afternoon session speakers

were Elders Max W. McKeon, Dale W. Ansell, Paul V. Strebels, Harold G. Wheeler, Walter D. Woffinden, William G. Woffinden and Aldon J. Anderson and Sister Zina Lou Brown.

Talks at the morning meeting were given by President Brown, and Elders Harold L. Allen, Melvin A. Hogge, Gustaf L. Larson, Van W. Green and Verdell R. Bishop.

All sessions were conducted by Elder Watkins and musical numbers were provided by the Millennial Chorus.

"The Lord Is My Shepherd"

By ELDER THORNTON Y. BOOTH

SUPREME and unshakeable faith in God as the final authority who will assign each man his just reward, as it has been earned, is the exalted testimony of those who know the will of God and keep His commandments. And it is only those who know and keep His word that can experience this serene confidence.

The Psalmist David expressed his unreserved trust in his Maker as he joyously affirmed: "The Lord is my shepherd; I shall not want," and continued his expressions of gratitude throughout the 23rd Psalm.

Every true follower of Christ has this same unlimited faith in his Lord, and with it comes an attitude toward life that enables him to meet its attacks without flinching.

He is not afraid of toil or struggle, for he someday will be made "to lie down in green pastures," and will be led "beside the still waters." Weariness of spirit cannot dishearten him, for he may seek his Lord, who never fails to "restoreth his soul." He is confident in his daily life that he is doing well, for he is promised that, if he will but follow, the Lord will lead the way into "paths of righteousness." Threatened death is not feared, for the Lord is still watching over him, and His power is comforting. Hunger fails to terrorize him, for the Father will prepare his table, even in the midst of enemies. He knows that with the help of the Lord goodness and mercy will be with him all the days of his life, and that he will as a result inherit a place in the house of the Lord forever.

Surely this feeling of security is desirable, and it is not only desirable, but is available to all. It is given as a gift from God, and any man who is worthy of it can receive the gift. As the Saviour said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17)

This faith of the true Christian does not deny the existence of hardship, but enables him to rise above it. He does not expect the Lord to provide for him a life free of obstacles, for he would then fail to gain the progress and joy in overcoming. He knows of the trials endured by the Son Himself, and does not ask to be freed from his own. But through all life the blows are softened by his faith in the ultimate outcome, by a knowledge that trials are the purifying heat of the soul; that God is "above all, and through all, and in you all."

As Robert Louis Stevenson stated: "I believe in an ultimate decency of things; ay, and if I woke in hell, should still believe it."

And the scriptures state it thus: "The Lord is my shepherd; I shall not want."

The Soul's Fire

By JEREMIAH STOKES

WHILE the Great Salt Lake Valley was undergoing the first steps of its transformation, Joshua Harrington was walking beside his yoke of oxen urging them on

over the blazed trail towards the mountains. Ann felt better now and lived in the joyful anticipation of soon seeing her children.

Begin the Story Here

ANN NORTHROP, an English woman, is converted to the teachings of the Mormon Faith. Her prejudiced husband and parents, after a quarrel, leave her to provide for herself until she decides to denounce her new beliefs. However, she joins the Church and goes to America, taking her baby twins with her, but leaving her two older children, Elizabeth and Garry, behind. Joshua and Harriet Harrington, neighbours, accompany her. In America, mobs force the Saints to leave their cities and set out on the plains with wagons and ox-teams. One of the twins dies, but Ann is somewhat comforted by finally obtaining money enough to send for her other children. Meanwhile, Roger Northrop, who has heard nothing of his wife for two years, dreams that she is in need of him, and is so impressed that he returns. He finds the house desolate, and comes to a realization of what his prejudice has cost him. Finding that the older children did not go with her, he resolves to find them and take them to her. The money arrives from Ann, however, and the children are located and sail before Roger can be notified. He determines to follow. In America, Brigham Young has led an advance party to Salt Lake Valley, and they begin the establishment of a colony there.

"It has been several months," she recalled, "since the money was sent, and unless something unforeseen happens, they should be following me somewhere between our caravan and Liverpool."

So they were. Elizabeth Ann and Garry had crossed the great Atlantic, and with the rest of the emigrants, had been crowded into stuffy cars and carried to the end of the railroad journey. When all the outfits had been assembled, there were forty-one wagons in the train, drawn by cattle, horses and mules. Each wagon was heavily loaded, making it necessary for all who could, to walk.

In a few days everybody was adjusted to the regular routine of the day's grind. The company arose, travelled on, and retired, and the men and boys slept under the wagons.

The days wore on, the nights passed, the caravan moved farther and farther into the silent plains. Garry walked most of the time and his shoeless feet grew broad and ill-looking, and the soles waxed thick and hard. The sight of them grieved the lad very much, because he knew how his mother

(Continued on page 778)

What Authorities Say Of Liquor And Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

CYCLING

HUBERT OPPERMAN, the famous cyclist, and holder of the world's 1,000 miles record, is a teetotaller, and says: "The question as to whether one will indulge in alcohol is one that comes to every athlete, no matter in what company he may be. To obtain honours in any sport it is essential that close attention be paid to detail, and I am of the opinion that the use of alcohol is fatal to an athlete's success. Many prominent riders have found that drink has been their greatest opponent, and the months of training are useless if the use of alcohol is not absolutely cut out."

JACK CLARK, a champion cyclist, states: "I am 19 years of age. I have never tasted strong drink, or ever smoked. My advice to all young people who go in for any kind of sport is, 'never drink, or smoke'."

JUHO JAAKONAHO of Haapajarvi, one of Finland's great champions, says: "Moderation is a very uncertain thing, and it very quickly passes to excess. Alcohol is not the friend of the athlete. I would advise athletes not to take it before running in a race. For myself, I have never taken alcohol during my athletic career."

OSSIE NICHOLSON, the Victorian champion cyclist, broke the world record in 1933. He completed during the year 43,996 miles, thus breaking the previous record by 8,000 miles. "I believe," he said, "that my teetotal principles certainly helped to give me the stamina necessary for my great task. Alcohol's danger lies in its curious knack of seeming to 'ginger up' a cyclist, but long experience proves that alcohol in the end lets an athlete down badly."

JJALMAR VARE, another Finnish champion, states: "When I have required all my strength I have never taken any alcohol, for alcoholic drinks very quickly exercises a paralyzing influence on the muscles."

THURSDAY, DECEMBER 8, 1938

EDITORIAL

The British Mission Marches On

CHURCH members, mission authorities and travelling missionaries in Great Britain can look back upon the recently completed autumn district conferences with pride and thanksgiving. A successful conference in each of the fourteen districts of the mission has been held. In every session Latter-day Saint spirit and enthusiasm has been noticeable. The conferences have revealed that active members of the Church are as devout and God-fearing today as they have ever been. Nothing but commendation and encouragement can be offered to members who have so vigorously and faithfully participated in the semi-annual conferences. Figures, facts, spirit and devotion point that the British Mission is keeping astride with the Church as a whole and is going forward with each day.

Conference Attendance Indicates An Increase

IT is indeed uplifting and significant to note that attendance at conference sessions throughout the mission indicates a general increase. An increase in the number of members attending meetings and a larger group of friends mingling with us reveals general progression. If British Latter-day Saints continue to keep themselves in tune with the spirit of God and seek His guidance they will forever prosper. "What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (Doc. and Cov. 121: 32)

Untold blessings and advancement await staunch members of the Church. "I, the Lord, am bound when ye do what I say. . . ." Such a promise from the greatest Pay Master is priceless. That the Lord is mindful of His children is borne out through our district conferences. Members and friends have been uplifted through attending sessions which make genuine worship possible.

New And Better Places Of Meeting

ONE of the highlights of the conference sessions was the opening of the new Sheffield Branch Chapel, only recently completed at a cost of £3,140. Total attendance at meetings during that district gathering in the new chapel numbered well over 850. It is a typical example of Latter-day Saint trends in Britain. New and better places for meeting are being sought and obtained throughout the mission. More branches are taking active part in creating building funds than ever before. Several districts held their meetings in local town halls and invited the general public to meet with them. The conferences generally have increased the scope of Mormonism

and brought the message of hope to hundreds of new friends.

The spirit of good-will, neighbourliness and joy prevailed at all gatherings. Led by the mission authorities, President Hugh B. Brown and Sister Zina Card Brown, who for more than three months travelled throughout Great Britain to be in attendance at the district meetings, the religious devotion reached was at a high ebb. A spirit of renewed faithfulness and a rededication to the work of the Lord is noticeable. Inter-district relationship is nothing but the best. In many instances members and friends of one district travelled to a neighbouring district to take part in their services and mingle with their brothers and sisters in worship.

President Brown's discourses in each Sunday evening service throughout the conferences have provided the necessary spark to set men's minds into motion and thank God for peace, hope, good-will and the restored Gospel of Jesus Christ. The ever-practical remarks of Sister Brown have been welcomed and useful to members and friends the mission over. Her permeating spirit of sincerity and humility has been felt by all.

Millennial Chorus Plays Important Part

MUCH of the success of the conferences is due to the outstanding services rendered by the Millennial Chorus who from week to week have travelled at their own expense from district to district and city to city to be on hand to assist in putting the conferences over. The work of the Chorus is truly commendable. Their means of presenting the Church's message of good-will is as effective as it is novel. Mormonism is being seen in a new light by those outside the Church and those within the ranks are comforted and spiritually filled by their awe-inspiring musical renditions. No more effective sermons are preached than those that fall from the lips of Chorus members when they sing such songs as "There Is No Death" and "The Holy City."

Travelling elders and lady missionaries have been most effective in presenting the Gospel during the conferences. Talks on "The Apostacy and the Restoration" in each district have been given with such precision and forcefulness that religious history has been effectively presented in book-like sequence.

Members Will Reap Real Joy And Satisfaction

EACH member who has taken part in making the autumn conferences the successes they have been, will reap individual joy and satisfaction. The member that loses his life in the service of the Lord shall find it.

Members of the Church in Britain should feel genuinely elated over the recently completed sessions. The barometer indicating the advancement of the Church in Britain is rising steadily. Saints are admonished to keep abreast with the advancing movements of the Church which will continue to roll forth as the stone cut out of the mountain without hands. The Master is at the helm and "What power shall stay the heavens?"—MARVIN J. ASHTON

THE SOUL'S FIRE

(Continued from page 774)

would feel when she saw his feet unattired and so badly abused.

Several days later the caravan came upon the smouldering remains of several wagons. The horses had been killed, their harnesses taken away and the camp burned. The children lingered behind to look at this ghastly devastating work of savages.

Presently the boy's eyes fell upon a pair of shoes sticking out from the ruins. He took hold of them and pulled. As the covering fell away, the girl screamed.

"Oh, Garry! It's a dead man." And she ran towards the wagons as fast as her little legs could carry her.

The lad remained behind looking at his discovery. The gruesomeness of the find did not enter his mind. He only saw the shoes, since his own feet were bare and scarred.

Presently, he unlaced them, pulled them off, brushed the dirt away with a tuft of grass, and put them on.

"They're a lot too big," he thought. "But my feet'll grow some, anyway, before I see Mother. If they're cleaned, it'll make her happy, just because they're shoes."

Delighted with his discovery he took the treasured shoes off, and ran with them in his hand to catch up with his sister.

A head of the emigrant train that was bringing the Northrop children across the plains, were several other caravans, all wending their way towards a Mecca of peace somewhere at the end of the road in the midst of the mountains.

While these companies of pilgrims were plodding over the long trail across the plains, the colony in the valley was toiling between dawn and dusk hauling logs and winter wood, building, ploughing, clearing land, and irrigating the few acres of priceless potatoes which must provide seed for the coming year.

When the company finally reached the table land, there was unbounded joy in every heart; but to the boy and girl who trudged along beside their wagon, there was an added element of happiness because Mother was at the end of the road.

"I must get my shoes, Elizabeth Ann," said the lad as the wagons reached the last descent. "I want to be ready to put them on before I meet Mother."

"Here they are, Garry," she said excitedly. "You see I shined them. Did it with the black from a kettle. They're most like new, aren't they?"

"They do look nice. That was good of you to clean them up like that. I hope Mother likes them."

While the caravan was moving towards the settlement, Ann Northrop was watching it from her point of observation in the valley. Something seemed to tell her that the treasures of her heart were in the company.

"Aunt Harriet," she exclaimed, "I'm going to meet the teams.

The children are coming, I'm sure of it. I cannot wait. Take care of Prudence, please."

The slender, youthful figure in poke bonnet, long skirts, and white cotton stockings, her feet touching the ground through the holes in her shoes, hurried up the dusty road, carrying two slices of fresh bread, meagrely spread with wild berries she had picked and preserved in anticipation of meeting her own Garry and Elizabeth Ann. When she met the first wagon, the captain stopped the train.

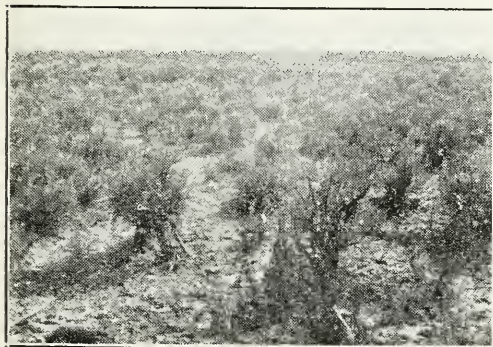
"Are the Northrop children in the company?" she asked excitedly.

She did not wait for an answer, for her eyes caught sight of a slip of a girl and a lad, the latter struggling ahead in clumsy shoes, to reach her. He was coatless, and brown as an Arab.

"My darling children!" Ann cried with great emotion, at the same instant rushing forward to greet them.

"I knew you were my Mother," the boy exclaimed as he stumbled forward into her arms. "I'm your Garry, and here is Elizabeth Ann. And look, Mother, I've got some shoes."

There beside a covered wagon, upon the sands of a sage brush flat in the midst of the mountains, ensued a scene of love and joy that none but God and a mother can feel and know.



The Valley—"Their Mecca of Peace."

After the children sailed for America, Roger Northrop took time to investigate, to read, and to think. He began to realize more fully each day that his strong opposition to the new Faith was born of prejudice, inflamed by false information and the in-

fluence of zealots whose vain imaginings were based upon the same premise.

He found peace of mind, however, and consolation among the missionaries from America. At length his name was entered upon the records of the Church along with Ann's. He went to Worcester to see her parents.

"I have joined the Mormon Faith and am going to Ann and the children. I have sold everything," he explained.

Quick as powder, Father Shipley flew into a violent rage.

"I thought you had the intelligence to see through such a diabolical creed as that, and that you had courage sufficient to resist it," he charged. "But I see you are as gullible as the rest of the dupes and just as willing to be led by the nose."

"I am here neither to apologize for my action nor to argue the point with you, Father Shipley," he replied calmly. "I came simply to discharge my duty to you and Mother, to let you know what I have done and what I intend to do in the future, that's all."

"I'm sorry, Roger, my son," interposed Mrs. Shipley, sympathetically, trying to relieve the tension of the moment. "I wish you well and I want you to write us about Ann and the children. You will write, won't you?"

"Yes, Mother. And I'll never forget your kindness."

"Good bye," he said. "I'm sorry over the turn things have taken, but I hope time will right all our misunderstandings."

He kissed her tenderly and then turned to Mr. Shipley and offered his hand with, "Good bye, Father Shipley."

The man made no reply and ignored Roger's outstretched hand. A deep scowl of disgust and censure overspread his face and he turned on his heel and stalked out of the room.

"Not a manifestation of the Christian spirit," Roger thought, but he did not express it.

He left the Shipley home and went directly to Liverpool. Here he made some purchases for his loved ones, and at length joined a body of emigrants who were bound for Zion. He took passage on the next ship that was leaving for New York.

His six weeks' journey upon the sea and his twelve-mile-an-hour ride in the steam-pulled cars to the railroad terminal, made the days drag like snails along an endless road.

When the train reached its destination, the emigrants were met by one of the elders of the Church.

"Nauvoo is now a place of plunder and depredation. Mobs have pillaged the city, driven out the Saints and confiscated their property. The people are on their way to the valleys of the Rocky Mountains," they were advised.

"We will proceed to the Mississippi and cross at Fort Madison above Nauvoo. From there we will pick up the trail of our people across the plains," they decided.

Disappointed, but not discouraged over the shocking word, the Saints rallied to meet the unexpected difficulties of additional travel and hardships. Roger purchased a span of mules, a set of harness, and a sturdy wagon, canvas-covered, bedding, a stock of supplies, and some necessary camp equipment.

The company travelled its maximum distance of twelve to fifteen miles each day, forging ahead towards the Mississippi. Fort Madison at last was reached and the wagons ferried across. After just a few miles travel they came upon the main trail of the great body of the Church that led out into the plains. Winter Quarters was now their next objective and onward they pressed, rising at the bugle call at five o'clock each morning and retiring to rest at nine each night. Gradually they cut down the distance of weary miles that lay ahead of them.

(To be concluded next week)

Character - The Great Necessity

By ELDER J. ALLAN JENSEN

(Member of the Millennial Chorus)

WHAT poor examples of humanity we have today! Everywhere about us are men and women who know not where they are going. They seek the easiest way for the solution of their problems of life. With all the powers of nature at their disposal they are failing to make successes of their lives. Man's spiritual growth is lagging far behind his physical powers, with the sad result that his personality has become warped, grotesquely twisted out of shape. And in the world are wars and rumours of wars, distress and perplexity among nations. There are more suicides, more murders, more crime than at any other time in the world's history. Civilization is staggering, humanity is threatened with extinction, the world is at the brink of another age of darkness.



*"... men shall beat their swords
into ploughshares ..."*

Perhaps this is too dismal a picture. But it is true of much of the world today. Somewhere there must be something to stay this peril.

I look to the Mormon Church for the solution of these serious problems which are confronting us.

What the people of the world need to set them aright is Character. Good, honest character to keep them straight when the way is full of storms and troubles, for a man without character is like a ship without rudder. Character is the greatest necessity of the world today.

If one were describing the world today, such words as aggressive, progressive, dynamic, would be used. Words of action and power—good words, indeed, but could one ascribe poise, stability, steadfastness, peace, to our world? The answer is obvious, and yet these attributes are necessary to character.

Now if a rudder is to a ship what character is to a life, then we must have something to control our rudder—to determine the course we are to take. We need a Helmsman. And if a Helmsman is to do us any good there must be cables, and pulleys, to connect the helm with the rudder.

The connection between our character and our Helmsman is the strong cord of faith. Without faith there can be no

character. We have our Helmsman. What we need is a virile, active, deep rooted faith in Him, in order that our rudder might become effective.

In the Mormon Church we can gain faith in God perhaps more readily than in any other organization. Why? Because we know what our Helmsman is like. The Bible tells us we were created in His image. If we are in His image, then He must look like us. Here is something concrete—something we can anchor our faith to. The more we understand any principle of science, the dearer, and the more useful it becomes to us, and so it is with God. The more we understand Him—the more we believe in Him, the more use we have for Him, and the more faith we can have in Him.

Here, then, is a solution to our problems. A deep-rooted faith, anchored to a sure knowledge of God can be used as the controlling influence leading toward a greatness in character. This greatness in character can direct our lives in such a manner that we can live in harmony with our neighbours. As soon as we can learn to live in harmony with our neighbours, then nation can learn to get along with nation; "men shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Character, built on true faith in God—this is the solution to our problems—this is what the Mormon Church is teaching its members and all others who will give ear.

In Reply To A Recent Attack

THERE appeared in a recent issue of a British Weekly an attack on the Church which was not only unjustified but so false and misleading as to be ridiculous.

All informed persons reading this article will be amazed at its stupidity.

President Brown and Elder Ashton called at the office of the publisher but were not granted the courtesy of an interview.

We are thankful that such articles are the exception and not the rule.

The following, from a correspondent of a contemporary weekly, is typical of the attitude of the informed British public today: "I was positively amazed to read such utter nonsense—it didn't seem feasible that a national publication could publish such a bitter attack on any religion without making some effort at checking a few of the facts."

We make reference to this scurrilous article only that our readers may know that we do not allow such stories to pass unchallenged.

Of Current Interest

REFUGEES of various nations may be offered a haven in Lower California—a peninsula in Mexican territory which stretches below the State of California in the United States—with the investigation of the possibilities after the suggestion of one refugee who is living there. The land is mostly barren, and has been considered as of little importance by world powers except as a

possible naval base within reasonable distance of the Panama canal zone. With the recent Jewish refugee problem that has been created, the land has taken on a new significance, and it is pointed out that with proper development it could be made productive. The suggestion presents many difficulties, but remains a distinct possibility of solution to an ever-increasing problem.

From the Mission Field

Doings in the Districts—

BIRMINGHAM—On Saturday, November 26th, the Relief Society of Handsworth Branch held its annual bazaar. Sister Florence B. Dunn, Relief Society president, directed the activities, and was assisted by Sisters Alice Collins, Winifred Makin and Helena Joseph and other members of the organization. Following the sale, games and dancing were enjoyed and a programme of recitations and music was presented. A play was given by the M.I.A. organization with Sisters Dora Green and Maisie Smith and Brothers Melvin Dunn and Arthur Makin in the cast.

LEEDS—Two baptisms have been recently held in Bradford Branch Chapel. Betty Schofield was baptized by Elder Mac C. Matheson and confirmed by Supervising Elder Henry M. Taggart; and Nellie Moore was baptized by Elder Paul C. Palmer and confirmed by Elder Taggart.

Two lectures have been given by District President Herbert Walker before Methodist audiences recently. His topics were "The Blessings of Mormonism" and "Social Poisons," both of which were well received by his listeners.

LONDON—North London Branch M.I.A. sponsored a supper and drama evening on Tuesday, November 29th, in the branch chapel.

Following the supper a trio composed of Elders Joseph H. Clayson, A. Ferron Forsgren and Thornton Y. Booth sang several numbers, and Elder Clayson played selections on his trumpet. The Mutual members presented a play, produced by Brother James P. Hill. The cast included Brother Hill, Sisters Louise Lawman, Eva Harris and Phyllis Lewis, Miss Iris de Luca, Brothers Derrick and Ernest Hawkes and Mr. Victor Ford. The supper was in charge of Sisters Helen Poole, Madeline Hill, Florence Burgess and Gladys Sparks.

An instructive lantern lecture on "Scenic Western America" was presented to the Friends' Group at South London Branch by Mr. J. A. Pilling on Wednesday, November 30th. Mr. Pilling is a world traveler who has collected slides demonstrating the various scenery which he has viewed. He gave a review of Mormon history in Utah, and paid tribute to the character and integrity of the members of the faith that he has met in that state and elsewhere.

Sister Joan Davies was feted on her 21st birthday anniversary at a party held at South London on Monday, November 14th. A supper prepared by Sisters Gertrude Davies, Lottie Colvin, Charlotte Hawkins and Alice Tarr was served to the guests. The decorations were arranged by Brother and Sister John Bullock and Sister Ellen Groves.

LIVERPOOL—On Thursday, November 24th, Preston Branch Relief Society held a social, with the novel admission of "1d. per person per foot." Several items were given by the members, and games were played by the whole group. Refreshments were provided. The Relief Society presidency were in charge of the social.

Mr. Sydney Paviere, F.S.A., A.R.D.A., art director and curator of the Harris Museum and Art Gallery at Preston, delivered a lecture on "Art and the Community" before the Preston Branch M.I.A. on Wednesday, November 30th. A short discussion followed the interesting talk. Brother Clifford Hartley made arrangements for the guest speaker.

MANCHESTER — Rochdale Branch Sunday School sponsored a social on Saturday, November 19th. Elder Clifford L. Bagley was in charge, and approximately 50 were in attendance.

Sister Kathleen M. Woodhead was in charge of a special meeting held in Rochdale Branch on Sunday, November 20th. Speakers were Sisters Florence Allsop and Clara Teale, and Sister Lillie Butterworth sang a solo.

NORWICH—The Mutual organization of Norwich Branch held a supper and social on Tuesday, November 22nd. Officers of the organization were in charge of the refreshments and games.

NOTTINGHAM—On Thursday, November 10th, the Relief Society of Hucknall Branch sponsored a bazaar. Sister Ruth Orton, Relief Society president, and Supervising

Elder Orlando S. McBride opened the sale. Stalls were in charge of Sisters C. W. Orton, Evelyn Hayes, May Bettridge, Edith Wright and Kathleen Orton. A wireless burlesque was presented on the evening programme by members of the Mutual organization.

SHEFFIELD—The district presidency of Sheffield District and the branch presidency of Sheffield Branch were both reorganized at the recent conference held there. Released as district president is George H. Bailey, along with his counsellors, James R. Bargh and Herbert Bailey. Supervising Elder Willard L. Kimball is the new district president, his counsellors have not yet been named. The branch presidency released are Harry Bailey, president, and George A. Stubbs and Abraham Harrison counsellors. George H. Bailey takes the office of president, with James R. Bargh and Harry Bailey, counsellors, and Herbert Bailey, clerk.

The first baptismal service in the new Sheffield Branch Chapel was held on Saturday, November 26th, with Elder Lee L. Frodsham in charge. The following were baptized and confirmed: Barbara Bailey was baptized and confirmed by Branch President George H. Bailey; May Alice Bonson was baptized by Elder G. Dayton Hughes and confirmed by Elder Jed W. Shields; Edith Bonson was baptized by Elder Hughes and confirmed by Elder Jack W. Brailsford; Gladys Crossland was baptized by Supervising Elder Willard L. Kimball and confirmed by Elder William D. Wagstaff; Franklin Oxpring Gill was baptized by Elder Kimball and confirmed by Elder Frodsham.

DEATHS

ROGERSON—Sister Mary Rogerson, 57, of Preston Branch died on Friday, November 25th, following a brief illness. She was buried on Tuesday, November 29th, after a short home service conducted by Branch President Parkin L. Cookman. An address was given by Supervising Elder E. Max Phillips and the grave was dedicated by Elder W. Reid Dees.

JONES—Funeral services for Sister Lucy Jones, 63, of Doncaster Branch, who died on October 26th, were held on Tuesday, October 29th. Elder William D. Wagstaff conducted the meeting, Supervising Elder Willard L. Kimball gave a short address, and the grave was dedicated by Elder LeRoy B. Skousen.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station

§—6.15 p.m.

*—6.00 p.m

†—7.00 p.m.

:—2.30 p.m

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